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IV.—GREEK INSCRIPTION FROM GERASA IN SYRIA.

The Rev. Dr. Selah Merrill has kindly placed in my hands a paper

ΙΟΥΛΙΑΝΗΝΟΥΤΡ
 ΚΕΥΘΕΙΤΑΦΟΣΗΝ
 ΚΕΡΕΙΖΕΝΕΣΧΑ
 ΤΑΣΩΦΡΟΣΥΝΗ
 5 ΑΘΛΑΤΙΝΩΝΓΑΥΖΗΙ
 ΟΥΜΕΤΑΔΕΥΡΟΜΟΛΟΥ
 ΑΠΟΠΑΡΙΔΟΣΑΝΤΙΟ
 ΧΕΙΡΟΥΚΕΤΙΓΡΟΣΠΑ
 ΤΗΝΩΔΑΓΕΛΕΥΣΕΘΑΛΛΑ
 10 ΑΛΛΕΛΑΧΕΝΑΙΣΕΕΡΑΣ
 ΜΕΡΟΣΑΝΤΙΟΧΕΙΡΟΥΤ
 ΤΟΜΗΝΥΥΧΙΑΚΕ
 ΝΟΝΚΑΕΧΕΙΓΗΥΤΑΗ
 ΜΙΜΝΟΙΣΗΧΘΙΑΤΙΣΗ
 15 ΛΑΛΕΟΙΣΜΟΙΓΩΑΜΕ
 ΤΗΠΑΝΟΣΤΟΥΝΣΑ
 ΒΓΑΡΚΑΕΧΩΒ

rubbing and a field-copy of
 the following inscription,
 from the ruins of Gerasa,
 the modern Gerash. It is
 one of a number which he
 collected in the course of a
 journey in the Decapolis of
 Syria in April, 1876. The
 stone had been dug up the
 year before "by a man
 who was making a race-way
 for his mill." Mr. Merrill
 speaks of it as "a beautiful
 monument," and describes
 the inscription as "finely
 engraved, and except for
 the few bruised places well
 preserved and distinct."
 The stone, he says, is about
 four feet high; the inscrip-
 tion itself measures about
 33×13 inches.

The dotted lines indicate
 what is in the field-copy,
 but does not appear in the
 rubbing, which is faint on the right throughout.

Ἰουλιανὴν ο[ὕ]το[s] | κεύθει τάφος, ἣν | κ[τ]ερείξεν
 ἔσχα|τα σωφροσύνη[s] | ἀθλα τίνων γα[μέτ]ης' |
 οὐ μέτα δεῦρο μολοῦσ' | ἀπὸ πατρίδος Ἀντιο|χείης
 οὐκέτι πρὸς π[ά]τριν τῶδ' ἀπελεύσεθ' ἄμ[α]. |
 ἀλλ' ἔλαχεν γαί[η]ς [Γ]ερ[ά]σ[ς] | μέρος Ἀντιοχείης,
 τ[ο]ῦτ[ο], | τό μιν ψυχ[ῆ]ς σῶμα | κε|νὸν κατέχει.
 πρη|υτάτη | μίμνοις, Ἡχοῖ δ' [ἐπ'] Ἰσ[τ]ης | λαλέοις μοι,
 σ[τ]ῶ γαμέ|τη' Πανὸς τοῦν[ο]μ[α] | γὰρ κατέχω.

In lines 2, 5, 13, *κερείξεν, γαμέτης, πρηνιάτη* were suggested by President Woolsey and Professor Packard, who saw a copy last summer; and the Rev. T. O. Paine, whose notes were sent me by Mr. Merrill, had restored *οὗτος, γαίης, τοῦτο, τοῦνομα* (lines 1, 10, 11, 16.)

The fifth verse (of the elegiacs) receives its explanation from an inscription of Pergamum published by Mommsen, *Berichte der sächs. Gesellsch. d. Wiss.* 1850, p. 223, and Waddington, *Voy. Arch. n.* 1722, in which mention is made of [*Ἀντιο*] *χέων τῶν [ἐπὶ τ]ῷ Χρυσορόα τῶν π[ρότ]ερον [Γε]ρασινῶν ἡ βουλὴ καὶ ὁ δῆ[μος]*. Whence it appears that as early as Trajan's time—for that is the date of the Pergamenian monument—Gerasa had received the new name of 'Antioch on the Chrysorhoas'; and of this our inscription affords a welcome confirmation. Such a change in name resulted naturally, as in so many other cases, from the Hellenization of an old non-Hellenic settlement.¹

The story of Pan and the nymph Echo may be read in Longus III 23. The sense of the last four words of the epitaph is nevertheless not perfectly clear to me. Does the husband merely liken himself to Pan listening for the voice of the dead nymph? Or are we to understand that his name was *Πανόδωρος*, or *Πανέας*, or perhaps *Παναίτιος* or the like?

The scansion *Ἰουλιανήν* (— ∪ ∪ —) is exemplified in the epitaph of the emperor Julian as given by Zosimus III 34:

*Ἰουλιανὸς μετὰ Τίγριν ἀγάρροον ἐνθάδε κείται,
ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής*

In line 9, *ἀπελεύσεθ'* is of course *ἀπελεύσεται*. I hardly know of any monument in which the joining of letters is so systematically carried out as here.² Almost no chance of making one upright stroke do duty for two letters without risk of obscurity is neglected. Yet in line 1 HN, line 3 NE, line 4 NH might further have been joined. In line 9 one stroke forms part of three letters (*νω*).

Several other inscriptions copied by Mr. Merrill in Syria I hope to make public at an early day.

FREDERIC D. ALLEN.

¹ Mommsen points out that the fifth of Stephanus Byzantium's list of ten cities called *Ἀντιόχεια* ("πέμπτη μεταξὺ κοίλης Συρίας καὶ Ἀραβίας") may very likely be Gerasa, instead of Gadara as has been commonly supposed.

² Yet compare C. I. G. 2007 and 2717.